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RELIGIOUS MISCELLANY.

[From the Common School Journal.]

THE ADVANTAGES OF COMMON SCHOOLS, AND THE DANGERS TO WHICH THEY ARE EXPOSED.

Addressed to the Professional Men of Massachusetts.

GENTLEMEN,—I shall make no apology for addressing you on the important subject of Common School Education. Being called by your professions, to guard the temple of justice, to heal the maladies of our bodies, and to watch for souls as those who must give an account, you must feel a deep interest in whatever relates to the physical and moral well-being of society. As statesmen, as philanthropists, and as Christians, the cause of Education must lie near your hearts. Most of you have enjoyed the blessings of a liberal education. But you cannot, I am persuaded, look with indifference upon the great mass of the community who have not enjoyed the privilege which has fallen to your lot. You know the advantages of a collegiate education, but you know that the college lies beyond the reach of the great mass of the people. The recondite depths of science have occupied and forever must, occupy the leisure of the learned few.

The great majority of our population do and forever will depend upon our town schools for the only education they obtain. It has been estimated that nineteen twentieths of the entire population of the United States have no other means of education, than those furnished by institutions similar to our town schools. And in our own favored Commonwealth, it has been estimated that five sixths of our children attend town schools only. When I plead for Common Schools, I plead for the great mass of the people—for five sixths of the rising generation. Nay, I plead for the whole community. There is not an individual in the land, who is not benefitted by these little seminaries, established in our midst. A vast majority of our people depend entirely upon our free schools, and those who aim at something higher, generally commence their literary course in the district seminary. I presume that at least nine tenths of you received the first rudiments of your education in the Common School.

It is hardly possible to over-estimate the value of Education. In every point of view, it is important that knowledge should be diffused throughout the whole community. In nothing does the wisdom of our fathers appear more conspicuous, than in the provision they made for the instruction of the rising generation. We praise them for their wisdom in the cabinet, and for their bravery in the field, and for the liberal form of government they have left us,—but we seem to forget that wise and pious forecast which led them to provide for a general diffusion of knowledge, without which bravery would prove a curse, and our government become an engine of despotism. Much as we owe them for our civil institutions, we owe them incomparably more for the institutions of science and literature which they established. Their sagacity enabled them to foresee that a general diffusion of intelligence was indispensable to self-government; and consequently, as early as 1642, we find them making legal provision for the education of all the children in the province. But their first statutes required family, rather than public, instruction, and its burden fell upon those who had children to educate.

Five years subsequently, however, this statute was superseded by another, which required every town of fifty families to provide a teacher to instruct all the children in the town in reading and writing; and every town of a hundred families, to set up a grammar school, with a teacher competent to fit young men for the university—the expense of these schools to be borne by the town, or by the parents, as the town should determine. Additional laws were passed from time to time, till it was provided, in 1692, that the charge of supporting these schools should be paid exclusively by the towns; —and heavy penalties were annexed, to secure the observance of these provisions.

Thus was the foundation of our Common Schools laid early by our pious ancestors. They had previously founded a university, of which they and New England have had reason to be proud. But as highly as they esteemed that institution, and as fondly as they cherished it, they were aware that its honors would be shared by the few, and that the great mass of the people could never participate directly in its benefits. This conviction led to the adoption of our free school system,—to the setting up, in every town, of those little seminaries upon which the great mass of the people must forever depend. They had in the parent country, witnessed the evil effects of aristocracy, and they wished to guard against it in this country. They had seen the poor, degraded and deprived of the means of instruction, and they wished to prevent the evil in these free colonies. They had seen rich and overgrown universities dispensing their blessings upon the few, while the many were left in dark ignorance, and deprived of the means of instruction, and they at once resolved that such a state of inequality should not exist in New England.

This led to the establishment of our free school system. And they looked to these little institutions as the garden where the seeds of all science and literature were to be sown. Here, the great bulk of the people were to receive their only education; and here, too, those who were destined to the higher walks of literature, were to be fitted for the university. They regarded the free school system, as the very foundation of our civil institutions; they looked to it for the diffusion of moral principle—for the peace and good order of society—for the permanency of our civil institutions, and for the prosperity of the church of God.

If you are attached to our free institutions—if you prefer liberty to slavery, you will exert yourselves to sustain our free school system. Every measure which is adopted, tending to degrade the town schools, is one step taken to sap the foundation of the temple of freedom. If you, by neglect or indifference, or by taking your children from the town schools, contribute to bring them into disrepute, you are warring against that equality for which our patriot fathers contended, and are aiding the cause of despotism.—I see in your ranks some of the purest patriots in the country some of the greatest philanthropists of which the Commonwealth can boast. You would do nothing to undermine the fair fabric of our liberties; on the contrary, you would exert yourselves to the utmost to carry forward and perfect our free institutions.—But you will permit me to inquire whether you have not withheld your countenance from our town schools, and thereby counteracted the great object which our fathers had in view? Has not the course which some of you have pursued in relation to the education of your own children tended to reduce the reputation of our excellent free school system? Have you not in many instances, taken your sons and your daughters from the district school, and thereby practically said that these schools were unworthy of your attention? I know that you have no desire to deprive the poor of the only means of instruction, which lie within their reach; but I ask you to consider whether your own course has not in some degree tended to degrade town schools, and thus inflict a fatal wound upon the only seminary which fortune has brought within the reach of the poor man.

Our fathers encountered the perils of the ocean, and endured the privations of a wilderness, nay, they suffered and died, for the great cause of equality. They established institutions for the express purpose of sustaining the poor, of guarding the defenceless; or, rather they established institutions calculated to destroy the distinction between the rich and the poor, and to place men upon one common level. Any thing which tends to lessen the value of our free schools, is hostile to the designs of our pious ancestors. Any man, who through pride or parsimony permits these schools to decline, can hardly be regarded as a friend to his country. I speak with plainness, for I am pleading the cause of humanity and of God. And I say that any man who *designs* the destruction of our free schools is a traitor to the cause of liberty and equality, and would, if it were in his power, reduce us to a state of vassalage. He cannot be regarded as a republican, or as a friend of his race who wishes to confine the light of science within a small circle, or to limit its benefits to a selected few.

You will not understand me as charging you with any such designs. I am persuaded that you are ardent friends of liberty, and lovers of your race. Though I address these letters to you, many of my remarks are general and apply to all classes in the community. And I am satisfied that in the above remarks you will perfectly concur. I charge no man with *designing* the overthrow of our republic; I charge not one of you with a dispositon to monopolize the benefits of science and literature. On the contrary, I exonerate you from all such designs. But human nature is weak. Finite creatures may adopt measures the exact tendency of which they do not fully realize. We of the professions cannot claim exemption from human infirmity. We may, like others, do that innocently, the ultimate effect of which is pernicious. So long as the tendency is unperceived, the cause may be innocent; but if, on reflection, we find that any of our measures tend even remotely to evil, then, as honest and good men, we ought to abandon them.

This position is forcibly illustrated by the subject of temperance. Formerly, we were in the habit of making free use of intoxicating liquors. We did it innocently, without realizing that we were exposing ourselves and others to all the evils of drunkenness. But when the lawyer came to consider that a vast majority of the crimes which brought prisoners to the bar, were induced by strong drink, and the physician that a great part of the diseases of the human system were brought on or aggravated by the same cause, and the clergyman that ardent spirit was the prolific cause of the moral maladies which it was his duty to heal—when they came to consider this, and to reflect that their own example had contributed to extend intemperance,—that fruitful mother of mischief, disease, and crime,—they resolved at once that they could no longer innocently continue to lift the poisoned chalice to their lips. So on the great subject of Education. If we become satisfied that the course we have pursued, tends to injure the community, by degrading our free school system, we shall be called upon by patriotism and by Christianity to abandon it; and we shall, I trust, be willing and ready to obey the call.

WILLIAM PENN'S WAY OF GETTING WHAT LAND HE WANTED.

Penn learned in 1669 that there was some very choice land not included in his first purchase; and he sent to inquire of the Indians, if they would sell it. They replied that they did not wish to part with the land where their fathers were resting; but to please their father Onas,—the name they gave the good man, —they would sell him some of it. Accordingly, they agreed, for a certain quantity of English goods, to sell as much land as one of his young men could walk round in a day, 'beginning at the great river Cosquanco,' now Kensington, 'and ending at the great river Kallapingo,' now Bristol. This mode of measurement, though their own choice, did not in the end satisfy the Indians; for the young Englishman, chosen to walk off the tract of land, walked so fast and far as greatly to astonish and mortify them. The governor observed their dissatisfaction, and asked the cause.—'The walker cheat us.'

'Ah, how can that be?' said Penn; 'did you not choose yourselves to have the land measured in this way?'

'True,' replied the Indians, 'but white brother make too big walk.'

Some of Penn's commissioners, waxing warm, said the bargain was a fair one, and insisted that the Indians ought to abide by it, and if not, should be compelled to it.

'Compelled!' exclaimed Penn, 'how *can* you *compel* them without bloodshed? Don't you see this looks to murder?' Then turning with a benignant smile to the Indians, he said, 'Well, brothers, if you have given us too much land for the goods first agreed on, how much more will satisfy you?

This proposal gratified them; and they mentioned the quantity of cloth, and number of fish-hooks, with which they would be satisfied. These were cheerfully given; and the Indians, shaking hands with Penn, went away smiling.

MATHEW CAREY, Esq. of Philadelphia, whose name has been so long identified with active benevolence and never ceasing watchfulness over the interests of the poor and destitute, has written a pamphlet in favor of the restoration of the system of affording *out door relief* to the victims of penury and disease in that city. It has always been our opinion that, under judicious and pains-taking management, this mode of succoring the distressed is calculated to do infinite good. However we may feel pity for the needy, no matter from what cause their destitution may proceed, there is a class of paupers which enlists our sympathies to a much greater extent than any other. We allude to those who, reduced by disease and deprived of the means of subsistence, would rather starve than beg, and would prefer death sooner than become inmates of an almshouse with persons whose criminal indulgences have reduced them to want. It is to this description of paupers that out of door relief is chiefly valuable, as furnishing a pittance in addition to the earnings of their industry, to assist in supporting life and affording them the sad solace arising from a belief that their necessities are not the object of remark to every idle gossip. Fears have been entertained that charity dispensed in this way is liable to abuse, and that the dispensers of benevolence are made the dupes of their own philanthropic feelings. Of such abuses we apprehend there is but little danger, provided that proper selections be made of the agents through whom alms are distributed. The trust is a delicate one, and should only be confided to persons of intelligence, sound judgment and active beneficence—persons who before they bestow relief will take the pains to ascertain that the receivers are worthy of aid. Out door relief assists in preventing the destitution that drives to criminality. It keeps families together, and thus cherishes in the midst of misfortune the kindliness of feeling which contributes so much to human comfort even under the greatest pressure of misfortune. In speaking of the evil effects of the measure of which Mr. Carey complains, he states that the repeal of the law permitting its practice, consigned several hundreds to hopeless misery, of whom 390 were over 60 years of age, 236 beyond 70 years, 75 beyond 80 years, 9 between 90 and 100 years, and six above 100 years. To each of these, as the law had previously stood, were allowed forty-six cents a week, a pittance not worthy of being mentioned, and yet sufficient to keep soul and body together. That so small a sum could have induced the Legislature to repeal the law is to us a matter for which we are at a loss to account, except on the score of a degree of parsimony too great to be credited. As members of the human family, we cannot help hoping that the law makers who could pass such a law will be made sensible of their error, and that they will do all that can now be done to counteract the mischief which they have been instrumental in producing.—*Baltimore American.*

THE MEDICAL SOCIETY.

The following is the statement of Dr. James Jackson in regard to the formation and character of this association, given before the committee appointed by the Legislature to hear and investigate the charges, preferred against it by Dr. Bartlett, of Marblehead. We need not say no one can doubt its perfect correctness.

Dr. James Jackson of Boston, sworn and examined. I have been in the practice of medicine since 1800. In 1802 I was elected a Fellow of the Massachusetts Medical Society. The society had then existed about twenty years. Originally it was designed to be a select society, and its numbers were limited to seventy, embracing the most eminent in the profession. These members living in different parts of the Commonwealth, could not attend the meetings of the society so constantly as its object required, consequently that interest necessary to its prosperity flagged. The original act of incorporation being found insufficient in its operations to effect the purposes of medical science, some changes were thought necessary. In 1803 the Society petitioned the Legislature for certain alterations in its charter. The act containing these alterations was prepared by the late Dr. Treadwell and Chief Justice Sewall. It was presented by them to the society and approved. By that act, the privileges of the society from being limited to a few, were extended to all regularly educated physicians in the Commonwealth. All who were licensed by censors, and all the medical graduates at Harvard College, were entitled to its benefits. Subsequently, it was provided, that all physicians coming from other states and countries might become members of the society by making application and presenting their credentials, if those were satisfactory. The object of the society was, to enable the public to distinguish the regularly educated from such as were not. The terms of membership were such that all respectable physicians might avail of them if they chose.

It was feared at first that physicians would not be fond of joining us, because they would obtain no personal benefit. To obviate this, and as an inducement tojoin the society, a clause was inserted in the act referred to, exempting physicians from the performance of military duty. In 1804 the by-law was passed prohibiting consultation with those who should hereafter enter the profession without becoming licentiates of the society, or doctors of medicine of Harvard College. This law was against the interests of its Fellows, but promotive of the public good.

The labor of carrying on the business of the society has mostly devolved on members in this vicinity, and this rather from necessity than choice. The labor imposed upon the officers of the society I should consider more than an equivalent for the honor conferred by office. A principal object of the society is to add to the stock of medical knowledge, and to diffuse it to the world. It has effected much good in this way. About thirty years ago, a paper on diseases of the heart, by Dr. Warren, was published. It explained the subject better than any English writer I had seen. A very valuable paper by the late Dr. Fisher of Beverly, on worms and epileptic fits, was also published. In 1808 a comittee was chosen to prepare a report on vaccination, which was given to the public. At this time the public had gone so far as to place confidence in vaccination, but were not aware that those who received it, in some cases were still exposed to disease. The committee, in publishing their report, apprized the public of the fact, that in a future day, they might not lose confidence in vaccination if a case of small pox should occur in one vaccinated. [In answer to a question here by Mr. Dexter, Mr. Jackson said, a report on typhoid fever, of upwards of 100 pages, was compiled from 300 cases in the Massachusetts General Hospital, and published in the same way.] The society has, for eight or nine years, caused some valuable medical work to be published, and furnished a copy to each Fellow gratuitously. The advantage of this has been in calling the attention of the profession to one subject at the same time. I would also mention, that a report on spotted fever, and a history of the cholera; compiled by a committee of five, were also published at the expense of the society. The same may be said of the Pharmacopœa, a useful work.

I may here mention what the society has done about foreign leeches. The amount of them used by us is very large. A single apothecary has had 50,000 at a time. To make them more plenty and cheap, the society desired to promote their propagation in this country. They therefore offered a premium of 500 dollars to any person who should be able to effect this object. The society likewise offered a premium of $50 for the best dissertation on the evil effects of alcohol upon the human system, and obtained one on the subject from Dr. Sweetser.

Three prize dissertations by individuals of the profession have also been published. They were presented for the Boylston prize. While one only could receive the prize, the others were considered so valuable that the Boylston committee, to whom they were presented, determined to publish them, which was done at the expense probably of about $1000. This expense was defrayed by a munificent Fellow of the society. A copy of these was sent gratuitously to every physician and student in the State. These things have been done for the benefit of medical science, though publishing books was not the *primary* object of the society. I think I am safe in saying, that in every village in our Commonwealth may be found a better educated physician than one in twenty of those practising when I entered the profession. This change, as I conceive, has been mainly wrought by the influence of the Medical Society. The by-laws of the society required students to spend full three years in study, and that none should be approbated whom the censors did not solemnly think fit to be intrusted with the life and health of mankind. The censors, as I believe, are rigid in their examinations, and have sometimes turned by their own pupils. I think the 8th by-law has been the great lever by which the society has operated. The object of this by-law is to discourage those from coming into the professsion who are not regularly educated. It has been salutary in its operation. It has sometimes been broken; but in those counties in which the law has been best observed, the profession has risen the highest. If the welfare of a patient could not be served otherwise, the physician would consult with an irregular practitioner. He would not of course, do this habitually, to encourage irregular practice.

SOCIETY.

What is the race of mankind but one family,
widely scattered upon the face of the earth?
All men by nature are brothers.—*Fenelon.*

Men are born for society. The sentiment that 'it is not good for man to be alone,' is true, not in one respect only, but in many. As solitary beings, stricken from society, as the link stricken out of the chain of human existence, we are ever wretched. For all social enjoyments, we are dependent on society—a thousand wants and weaknesses impel us towards each other. We are mutually dependant; our interests are too powerfully united, to be separated; our natural condition is such, being 'parts of one great whole,' that the evils, falling on one class, are sure to interrupt or destroy the well being of all; strike whatever link you please, in this vast chain of being, and the whole vibrates with the nicest sensibility. We should then, endeavor to promote the good of the whole, as the best means of providing for our own enjoyment and security; which is the end for which we were placed in society. And as it is impossible for any single individual to prosper long, while receiving an exclusive privilege, not of course for the benefit of all, the affairs of society should be so conducted as to secure the common benefit and protection of the *whole* people or community, and not for the particular emolument or advantage of any single man, family, or set of men, who are part only of that society.

That society may answer its end, and prove a blessing to all, we must possess sympathy for each other, and an interest for the welfare and *liberty* of all, without which no happiness can be enjoyed by society. Artificial contrivances indeed may occasionally chill and benumb the better feelings and sympathies of society—they may be frozen by misfortune, rendered inert by adversity; certain classes may for a time be protected from the calamities that produce such sufferings in others; yet this alters not the principle. 'The true interest of *each*, is the happiness of *all*.' The security and prosperity of no class in society can be permanently attained at the prejudice of any other. A narrow, partial policy, necessarily issues in the injury, instead of the good, of the society for which it was framed. All philosophy will be found finally defective, which is not sufficiently enlarged to include 'the greatest happiness of the greatest number.' Temporary prosperity may indeed be attained even under the influence of a partial system, from the influence of external circumstances, which may control for a time the natural tendency of exclusive favors to produce moral degradation among the mass of society; but the seeds of destruction will vegetate sooner or later in a soil of corruption, and what was intended for a blessing to *few*, will prove a curse to the whole. Then let mankind become convinced that they are all brethren—members of one family, the great society of man—that the happiness of the *few* can best be secured by promoting the rights and happiness of the *many*, withholding from none the common *civilities* of social intercourse, treating none with a spirit of coldness and neglect, common to none but those possessed of mean, narrow and contracted minds, and how soon would society be a source of almost unalloyed happiness. But to improve society and free it from the many evils that hang around it, there must be a change, in many respects, in public opinion, for a reformation in public opinion must always precede a reformation in public habit. This must be effected by the power of truth. Error is sure to pass away, but truth forever remains. Convince mankind, allured by the expectation of happiness, that the road to which you would direct them leads to it, and that you make truth your guide, and they will listen to you with attention. Excite a sense of shame in the breasts of those who are the tools of the designing to destroy the social rights of their fellow citizens, and you will rouse all the energies of human nature to oppose the subversion of the laws of social enjoyment. Teach mankind that society is an institution of God for their good, and they will defend it. Expose these mysterious arts which hold the world in chains and darkness, let the people be convinced how often their credulity has been imposed upon, and they will resume with one accord the use of their faculties, and vindicate the honor of the great society of the human race. And convince them that the ties of sympathy are so strong, that one in this society cannot suffer without affecting the whole, that their knowledge will be equally extensive, at least, and their sympathy no less in the future state, than in this, and they will see that a part cannot be completely happy unless all are blest, and hence that all must eventually enter into the enjoyment of immortal bliss. This sentiment would free their minds from the most fearful apprehensions of the future, and the world would be at peace.—*Gospel Banner.*

[From the North American Review.]

THE IMPORTANCE OF OBEDIENCE.

If 'order is heaven's first law,' or any law of heaven, and of every thing on earth which is not the opposite of heaven, obedience is the indispensable prerequisite of order; and it is the only foundation upon which order can rest securely. If, then, the master, or teacher, or parent, would give to those whose future welfare is intrusted to him, a hold upon any thing good, he will teach them obedience; he will teach them the wisdom and the good of obedience; and he will fasten it upon them by practice and habit, until its living roots go deep into the central affections and principles of life.

But at least equal care needs to be taken, in respect to the quality of this obedience. If it be slavish and dead; if it be mechanical only; if it be nothing more than the evidence and effect of a pressure which has overcome all elasticity of spirit; if it belong wholly to the outside, and have no origin and no support but fear;—then is there no good in it, and no good will come from it. Having no conformity with the institutions of the country, or with our prevailing habits, it will make the man unfit for them. He will be a fearful and enfeebled being, shaken by every adverse breath; or he will cast his fears aside, and thenceforth have no other thought of obedience, than as of one of the pains and terrors of childhood. Hence, the problem, which is to be solved, demands the reconcilement of all that is good in obedience, with all that is good in freedom. We live under institutions which promise an expansion, a growth and free developement of the elements of humanity, moral and intellectual, that the past has never seen, and the present knows not yet wisely to hope for. Great mistakes will doubtless be made, and the progress must be one of ebb and flow. It is certain, however, that the prevailing system of education should conform to the exigencies of the country; should acknowledge the duty of supplying its demands; and should, therefore, with the perpetual improvement that comes from watchful experience, endeavor to lay the foundations of universal order, deep in the universal habit of willing obedience.

This subject demands the attention of all who are intrusted, in any form or measure, with education, for a reason which is not generally regarded. And this is, the influence of obedience as a means of intellectual culture. Its necessity for moral discipline, few deny; but its utility in respect to the understanding, is equally certain. Whatever instruction is given, whatever truth is taught, relates either to the mind alone and is of a scientific nature, or it relates to motive, conduct, and life, and therefore connects itself, more or less directly, with the affections; that is to say, all instruction concerns the thought only, or it concerns the thought and the will together. Now, when we are speaking of obedience, we include in our meaning, not only compliance with command, but self-control, and conformity with the just requirement of circumstances, and a yielding of one's will to the right, however that be ascertained and expressed; for all this can be secured and made an integral part of the character, only by early and regular habits of obedience. The utility of all this, in the study of merely scientific truth, is as certain and as obvious, as the utility of peaceful, undisturbed, sustained attention. But the other half of intellectual instruction,—that which touches upon morals and duty, and the relations of social life, and the principles of self-government, or which, in other words, regards the education, of the affections through the understanding, and thus the formation of the character,—demands no less all the assistance which it can derive from the salutary influence of obedience. We believe, that this subject, in its widest extent, would well repay investigation. The text 'If any one will do His will, he shall know of the doctrine,' expresses one of the vital truths of human nature; the truth, namely, that our ability to *know* aright any matter, which touches upon conduct and motive and duty, depends greatly upon our moral condition in relation to it; and this principle bears directly upon education.

There was once an attempt, by some philosophers, to persuade men, that understanding and belief were wholly independent of affection and motive, and the state of the will; and, although this folly has disappeared, the opposite truth is hardly appreciated. The strong tendency of these days to found all obedience to law or command upon a previous satisfaction with its propriety, is one expression of this falsity. It is often just the wrong way; and especially is it wrong when applied to the education of the young. A rule, a law, or command, is necessary for the very reason that something is to be done which is not desired. If, in this state of the case, we begin to reason about it, all views or arguments which can be offered in favor of the law, encounter not only an adverse inclination, but the belief, that, if a conviction of the reasonableness of the law be successfully resisted,—as of course it always may be by dulness or inattention,—the law will lose its power, the command will not be enforced, and the inclination may be indulged. Let this course be pursued, and there never lived the child who *could* estimate aright the truths thus offered for his consideration. He cannot but look at them through a disturbing medium; and the oftener this happens, the worse will be the habit of his mind. It is the demand, therefore, not of kindness only, but of justice, to draw this veil aside, and release him from its obstruction. Let him obey,—let him begin with obedience,—and he stands at once in a new position. Then, his reasoning powers are not called upon to act at a disadvantage; they have at least fair play; and they have also the aid of experience, which will often, perhaps generally, speak audibly in favor of the right. It is neither wise nor safe to say in theory or in practice, that we will not resort to constrained obedience, because we trust to truth, to reason, and to conscience; for then is truth not aided, but disturbed and shackled, and reason is confounded and obscured, and conscience exposed to certain injury, and to the danger of decay and death. We have dwelt the more on this subject, because we would willingly induce others, who have the means for further and fuller investigation, to give their attention to what we deem the important principle,—that obedience is among the most essential requisites for the highest and most valuable culture of the understanding.

THE SLAVE TRADE.

A work upon the subject of the African Slave Trade, by T. F. Buxton, has recently been published in London, which is represented as furnishing a great mass of appalling facts, illustrative of the extent of this inhuman traffic at the present time—and which makes out a case of misery and crime absolutely without a parallel in the history of the world—and which, strange as it may seem *is increasing in enormity every hour!* The facts contained in this volume, afford incontrovertible proof that the slave trade is far more extensive and atrocious at the present time than it has ever been—and that it not only defies all the efforts hitherto devised to repress it, but acquires strength under the pressure, and becomes aggravated by the direct influence of the attempted remedy. Mr Buxton advances the startling opinion—which he supports by facts and arguments, that the treaties and cruisers, the millions of money, and the thousands of lives lavishly expended to suppress the slave trade for upwards of thirty years past, have not only done nothing, *but absolutely worse than nothing*—and this inhuman traffic would be absolutely less horrible than it now is, if every cruiser was to be withdrawn and every treaty cancelled!

This is a dreadful state of things. Humanity revolts at the picture which is here presented —and every Christian nation is called upon by the strongest motives, which can actuate human beings, to exert all its energies to put an entire stop to this abominable traffic in human flesh. As a powerful means of effecting this desirable object, Mr Buxton says, 'Introduce into Africa legitimate commerce. Convince the chiefs that they get less by selling men, than they can get by selling the labor of men.' This course undoubtedly would tend directly to lessen the evils arising from the African slave trade—and settlements on the African coast, with a view not only to establish a lucrative commerce, but also to harmonize and christianize the barbarous tribes, who abound in that country, should be encouraged by the people of every Christian nation. But this is not enough—a feeling should be awakened in

the minds of the inhabitants of every country, who claim to be considered just and humane, adverse to this detestable traffic. It should be exposed in all its horrid deformity—and denounced in the most unequivocal terms by *public opinion*. Our government and our people have been too remiss in this matter—and instead of furnishing facilities by means of vessels, men and money, for carrying on this traffic, which we regret to say is undoubtedly the case, we should be foremost in exposing its evils, and in the application of a remedy. We claim to be considered an enlightened and a moral nation—and whatever difference of opinion may exist in relation to the subject of slavery in the Southern States, there can be none in respect of the impolicy and wickedness of slavery in the abstract—and above all, in respect to the injustice and atrocities of the slave trade.

BOODHISM.

The following account of Boodhism, is from the Boston Courier. It was prepared for that paper by the Editor from the travels of Rev. Howard Malcom, an interesting work in two volumes, published since his return from his Missionary tour in India.

The principal countries of Asia and Africa have been, for many years past, the grand field of the orthordox missions. Concerning these missions and these countries, great numbers of our citizens feel a strong interest. The prevailing religion, which is thus intended to be rooted out, is *Boodhism*, the religious faith of more than half the human race. We have collected and condensed, from the volumes of of Mr. Malcom, some of the principal features of this remarkable religion; and we now proffer the result of our labor to those who may choose to avail themselves of it.

Boodhism is supposed to have been introduced into Siam and Lao about 300 years before the Christian era, and into the Chinese empire about A. D. 65. *Boodh* is not the name of any god, but is a general term for divinity. There have been many Boodhs in different worlds, but in our world only four, the last of whom was *Gaudama*. One is yet to come, who is to appear seven or eight thousand years hence, the precise time not having been predicted. His height is to be eight cubits, and his mouth five cubits wide:

Guadama was the son of a king of Magedeh (now called Behar) in Hindustan. He had previously lived in four hundred millions of worlds. In our world, he had been embodied in almost every kind of animal, from the meanest insect to man. In these innumerable transmigrations he attained immense merit, till he was born son of this king. At the moment of his birth, he sprung upon his feet, and exclaimed, 'Now I am the noblest of men: this is the last time I shall ever be born.' When full grown, his height was nine cubits; his ears were so long as to hang upon his shoulders; his fingers were of equal length, as were also his toes. He became Boodh in his 35th year, and remained so 45 years; at the end of which time, having performed all sorts of meritorious deeds, and promulgated excellent laws far and wide, he obtained *nicban*, or annihilation, together with 500 priests, by whom he had long been attended. This occurred in Hindustan, about 546 years before Christ.

No laws or sayings of the first three Boodhs are extant. Those of Gaudama were transmitted by tradition, till 450 years after his decease, when they were reduced to writing in Ceylon, about A. D. 94, in what is now a dead language. These writings, consisting of many books, are, in the aggregates, called the *Bedagat*, and are the Burman bible. A very considerable part of these books consists of 550 histories or narratives, relating to Guadama's life and adventures as a deer, a monkey, an elephant, a fowl, &c. related by himself verbally to his followers, and afterwards written from tradition.

'Boodhism (says Mr. Malcom) is probably at this time, and has been for many centuries, the most prevalent form of religion upon earth, —a system, which enchains the mind of more than half the human race. Half the population of China, Lao, Cochin-China, and Ceylon; all of Camboja, Siam, Burmah, Thibet, Tartary, and Loochoo, and a great part of Japan, and most of the other Islands of the Southern Seas, are of this faith.' * * * * 'No false religion, ancient or modern, is comparable to this. Its *philosophy* is, indeed, not exceeded in folly by any other; but its doctrines and practical piety bear a strong resemblance to those of holy scripture. There is scarcely a principle or precept in the *Bedagat*, which is not found in the bible. Did the people but act up to its principles of peace and love, oppression and injury would be known no more within their borders. Its 'deeds of merit' are in all cases either really beneficial to mankind, or harmless. It has no mythology of obscene and ferocious deities; no sanguinary or impure observances; no self-inflicted tortures; no tyrannizing priesthood; no confounding right and wrong, by making certain iniquities laudable in worship. In its moral code, its descriptions of the purity and peace of the first ages, of the shortening of man's life because of his sins, &c. it seems to have followed genuine traditions. In almost every respect, it seems to be the best religion which man has ever invented.'

Many discourses, said to have been delivered by Guadama, the last Burman deity, are given in the Bedagat. 'In these, (says Mr. Malcom) the duties of parents, children, husbands, wives, teachers, scholars, masters, slaves, &. are drawn out and urged, in a manner which would do honor to any casuist.' There is inserted, at page 250 of volume first, part of one of these discourses, to which we refer to the reader.

'Worship (says Mr. Malcom) is not performed collectively, though crowds assemble at the same time on set days. Each one makes his offerings, and recites his prayers, alone. No priests officiate. On arriving at the pagoda, or the image, the worshipper walks reverently to within a convenient distance, and laying his offering on the ground, sits down behind it, on his knees and heels, and, placing the palms of his hands together, raises them to his forehead, and perhaps leans forward till his head touches the ground. He then utters his prayers in a low tone, and, having finished, rises and carries forward his gift, laying it somewhere near the idol or pagoda.'

The prayers are chiefly of this form: *Anetsa, dokekha, anahta;* in a frequent repetition of which, there is great merit and reward. 'The first of these words, (says Mr Malcom) implies our liability to outward injuries and evils; the second, our exposure to mental sufferings; the third, our entire inability to escape these evils.' Prayer consists also in repeating the five commandments of Guadama, by way of protestation; as, 'I will not lie; I will not steal,' &c.

The propriety, solemnity, and devotion observed in their worship and prayers puts ours to shame. There is, perhaps, no religion or form of religion, in which so little reverence and sincerity are manifested during prayer, as in a Protestant congregation, assembled for the worship of the *true* God! But in Burmah, the services of *false* religion are observed with the greatest abstractedness and solemnity. Each person, in repeating his prayers, 'speaks audibly; but no one is disturbed, though scores kneel side by side. No greetings or recognitions are seen; nothing seems to divert their attention; and the profound humility of both posture and gesture give a solemn aspect to the whole scene.' 'None but priests go to the pagoda without carrying some offering, though it be but a flower, or a few sprigs plucked from a bush. A tasteful nosegay is a common gift. The more wealthy carry articles of food and raiment.

The chief doctrines of this faith are five; viz: 1. The eternal existence of the universe and all beings. 2. Metempsyichosis, or the transmigration of souls. 3. *Nicban*, or annihilation. 4. The appearance, at distant periods, of beings, who obtain deification and subsequent annihilation. 5. The obtaining of *merit*.

Instead of the ten commandments of Moses, the Boodhists have five, viz; 1. Thou shalt not kill. 2. Thou shalt not steal. 3. Thou shalt not commit adultery. 4. Thou shalt not lie. 5. Thou shalt not drink intoxicating liquor. The first of these is extended to *all* killing, even that of animals for food, and to war and capital punishments. Some extend it even to destroying vermin.

The great object and end of this religion is, not to arrive at positive, sensible happiness, but to attain *annihilation*. This is the *summum bonum*. A Burman holds, that a person should never walk when he can stand still; he should never stand when he can sit; he should never sit when he can lie down: and probably that he should never wake when he can sleep. Absolute insensibility and oblivion is his chief good. His *beau ideal* of heaven is absolute annihilation. He expects to attain this, at last, by *merit*. He passes through innumerable states of transmigration, for millions of years, in which he is punished for his sins and omissions of duty; but by 'merits' in various states he *may* rise higher and higher in the ranks of being, till he is finally rewarded by the greatest of possible blessings, *nicban*, or annihilation. These 'merits' consist in avoiding all positive sins, and in performing all moral and virtuous actions. These do not differ essentially from those taught in the Bible, and required by our own religion. 'There is scarcely a prohibition of the Bedagat,' says Mr Malcom, 'which is not sanctioned by our holy scriptures; and the arguments appended to them are often just and forcible.' In addition to these, are some superstitious ones, such as building pagodas, making images of Guadama, repeating certain words or prayers, making offerings, &c. But even these, or very like these, are recognized with us. Thus, instead of building pagodas, we hold it a 'merit' or duty to erect churches. We also offer up public and private prayers, &c. &c.

As to the doctrine of 'merits,' Christians hold that no good works or performance of duties can give a *right* to salvation. Whether the Boodhists consider the reward of 'merit' as an absolute, equitable *right*, or not, is not clearly stated. It is, probably, considered by them to be one of the original and eternal laws of nature;—an effect necessarily following a cause, without any reference to right or equity. The doctrine of 'merits' seems to us to be as distinctly recognized under the Jewish dispensation, as it is in Boodhism. Peace, power, wealth, prosperity, happiness, and length of days in this life, (the only state of existence referred to by Moses) are promised as the reward of *merit*, of good works, of refraining from sin, of obeying the law delivered by Moses. In the Christian system, also, rewards are constantly promised to 'merits,' especially by Christ himself, in all his teachings and parables. In the parable of the 'talents,' the rewards are dispensed with express reference to 'merits.' So also, in the parable of the 'sheep and goats,' the reward and the punishment are according to merit and demerit. The very idea of *reward* implies merit: it can have no meaning without reference to it. A future state of *rewards* and punishments is a solecism, separate from the idea of merit and demerit. It is not necessary, however, that this reward should be matter of original right, or simply the *equality* of the merit with the reward. The deepest humility may, in the eye of God, be the greatest of merits. The performance of any thing, which God commands or approves, be it ever so small, may be considered a 'merit,' and be entitled to the reward promised to it. Arminianism will not, perhaps, object to this doctrine of the Burman religion; and even orthodoxy may recognize repentance, faith, &c., or the appointed means of attaining them, as a kind of 'merit,' that will be rewarded with acceptance and salvation, though this precise term may be repudiated. Boodhism does not, it is true, recognize an *atonement* made by God himself, or otherwise, as the foundation without which 'merit' could not be admitted or rewarded, as in the doctrine of most Christian sects.

The Boodhists do not appear to believe in any eternally existing God. Indeed, they have no God *now* existing. 'They believe in the *eternal* existence of the universe and all things,' and consequently that the souls of all animals have existed from eternity. These souls have been in a constant or frequent state of transmigration from the bodies of one kind of animals to those of some other kind, or from bodies of one kind to other bodies of the same kind, higher or lower in rank, according to previous merits or demerits. The highest rank of animal reward is that of being born in a human body. At distant periods, certain souls (owing, it is presumed, to a great accumulation of merits, and to attainment to a certain state of perfection) are born *gods*, with certain distinctive bodily marks, showing them to be such. The last being of this kind was Guadama, the author of the sacred books called the Bedagat, who has since attained to the state of *nicban*, or annihilation. There is now an interregnum. Another is expected to appear in the course of seven or eight thousand years.

The Boodhists believe in other places of existence than this world, and in heavens and hells, or other states of happiness and misery, to which souls are transmigrated. The inhabitants of the hells are six miles high. There are 26 heavens, and 136 hells, which they particularly describe; the latter being places of most excruciating torment. They also believe in 'one unpardonable sin,' which shall not be forgiven, neither in this world nor in the next. This is denying or disbelieving the doctrines of Guadama. All other sins may, some time or other, be compensated by punishment or by merits, and the soul afterwards be released from misery, and even attain to felicity. In the various transformations of a soul, the amount of pain and sorrow is so great, that the Bedagat declares that the tears shed by any *one* being, from eternity, are so numerous, that the ocean is but a drop in comparison.

In the six inferior heavens, the inhabitants have body and soul, like ourselves; in the next sixteen, they are pure matter; and in the last four, pure spirit. The aim of believers is, to attain after death to that one of the first six, called *Tar-wa-ting tha*, which is the size of our earth. It abounds in good things. The king of this heaven has a large white elephant, which has seven heads. Each head has seven tusks, and each tusk has seven tanks. In each tank grows seven lilies; each lily has seven blossoms; each blossom has seven petals; each petal sustains seven palaces; and in each palace are seven nymphs or wives of the king, each surrounded by five hundred attendants! The lives of the inhabitants are about nine million times longer than the present term of ours; and what we call thunder is the noise the children make when at play.

There is no supreme God or eternal self-existent being, nor any providence. All the universe, and the souls of all beings, whether animals, men, or celestials, have existed from eternity. These souls have from eternity been transmigrated from one body to another, rising or falling in the scale of existence and enjoyment, according to the degree of *merit* at each birth. This rise or fall is not ordered by any intelligent judge, but is decided by immutable fate.

This doctrine of 'merit' has had one very peculiar effect: it has destroyed gratitude. When any one bestows a benefit upon another, it is never considered to be a disinterested act, or received as a favor, but as being altogether selfish, performed merely for the sake of the expected reward in the next transmigration. Therefore nobody thanks another for any benefit conferred. Indeed, there is no word or expression in the Burman language, equivalent to *thanks*, or to our 'I thank you.' It seems even to be considered sinful to express gratitude; for those who aspire to *nicban* are exhorted, among other things, 'not to flatter benefactors.'

However absurd, or even ridiculous, may be the philosophy of this religious system, its morality is, on the whole, unexceptionable, and its sanctions are powerful. 'It is,' as Mr. Malcom says, 'the best religion which *man* has ever invented.' In its moral effect it *should*, naturally, have more power upon mankind than even Christianity itself. Every bad action is *sure* to be punished, and every good one rewarded; or one is offset against the other, at each new transmigration, and the balance carried forward. There is no escape by substitution,—no redemption or atonement by another,—no hope of forgiveness upon mere repentance,—no ground for wilfully sinning *now*, and enjoying the proceeds of crime, with the purpose of repenting by and by, then to be forgiven, without suffering for the sins previously committed. There are no evasions of this kind in Boodhism, and therefore the effects of its sanctions *should* be great beyond any other system. With its numerous excellencies and resemblances to Christianity, it might be a question for serious consideration, whether so much missionary labor and peril, and such immense expense, should be bestowed upon countries were this religion prevails, when this labor and expense might be applied to the conversion of so many other nations, groping in darkness and brutal debasement, under religions of the very worst kind, destitute of all pure moral principles, and even *requiring* the commission of acts of the highest criminality. The *very little success*, which has attended this vast amount of labor, peril, and expenditure in the East, is another consideration of serious importance. We intend to show, in a succeeding and final article, from the evidence adduced by Mr. Malcom himself, and from his own avowed opinions, that this success has been almost nothing, or, at least comparatively so.

FOR THE REGSITER AND OBSERVER.

SUFFOLK STREET CHAPEL.

THE LAYING OF THE CORNER STONE.

This interesting ceremony was performed on Thursday, May 23d, at 4 o'clock P. M. The services on the occasion were highly appropriate, and were as follows. After a devout and fervent prayer by Rev. Dr Tuckerman, the following original hymn was sung by the excellent choir of Suffolk Street Chapel.

On this stone, now laid with prayer,
Let thy church rise, strong and fair;
Ever, Lord, thy name be known
Where we laid this Corner Stone.

Let 'thy holy child' who came,
Man from error to reclaim,
And the sinner to atone
With Thee, bless this Corner Stone.

Let the star that stood, at first,
O'er the place where he was nursed,
And on wondering magi shone,
Beam upon this Corner Stone.

Let the spirit from above,
That once hovered, like a dove,
O'er the Jordan, hither flown,
Hover o'er this Corner Stone.

In the sinner's troubled breast,
In the hearts by care oppressed,
Let the seeds of truth be sown,
Where we've laid this Corner Stone.

Open wide, O God, thy door,
For the outcast, and the poor,
Who can call no house their own,
Where we've laid this Corner Stone.

By 'wise master builders' squared,
Here be living stones prepared
For the temple near thy throne;—
Jesus Christ its Corner Stone.

The singing of this hymn was followed by an address from Rev. J. T. Sargeant, wherein, (after a complimentary allusion to the authorship of the hymn as 'a chime of bells from Hollis street,' of which his words would be but the echo,) he went on to consider the spiritual purposes suggested by the occasion,—the building up in the soul of a spiritual house to which all the other external and visible tabernacles of religion are subservient.

'The outward circumstances of religion,' said he, 'its churches and chapels, its set days, and solemn services are but the mere outworks of its real object,—the scaffolding, as it were, auxiliary to, and surrounding that inward operation of the spirit, the silent work which is going on, or ought to be going on within the soul's deep recesses. We may struggle and strive to consolidate the church or congregation. We may build up and dedicate and adorn this outer sanctuary, but without the spirit's inward adorning we might as well have built a house upon the sand.' In the course of his remarks Mr Sargent considered briefly the benevolent origin and purpose of these chapels for the poor.

In this connexion he alluded to a coincidence as beautiful as it is striking. Pointing to the stones of which the proposed chapel is to be built, and which were gathered around the spot, he bade his hearers observe that they were brought there and would be built up by the joint efforts and sympathies of twelve different churches in the city, even as the monument beyond Jordan, raised by the children of Israel, was composed of twelve stones brought together and built up by the twelve tribes, to commemorate their deliverance. And as Joshua said to those tribes, even so would *he* say to those who were to worship within these walls —'When your children shall ask their fathers, in time to come, saying, what mean these stones, then ye shall let thy children know, saying, Israel came over this Jordan on dry land.'

Such is a brief abstract of the services on this occasion, which were closed by singing the usual doxology, and a benediction pronounced by Rev. Mr Young.

We congratulate the Ministry at large on their prospects and success in this quarter, and on the promise of a better fold for their flock. Judging from the plans we have seen, the building proposed, which is to be entirely of stone, will be of a massive and somewhat novel style of architecture, and will contribute not a little to ornament as well as edify that part of the city.

Pride is seldom delicate, it will please itself with very mean advantages; and envy feels not its own happiness, but when it may be compared with the misery of others.—*Johnson.*

FOR THE REGSITER AND OBSERVER.

THE CROSS OF CHRIST.

The most hardened and careless minds, which have resisted every other appeal, have been melted down at the story of Jesus' sufferings. No anecdote is more common or more interesting than that related of the Moravians among the Greenlanders. The missionaries preached to the natives on the fall of man, the need of redemption and the attributes of God with scarcely any effect, but when at last they told the story of Jesus' crucifixion, the attention of the ignorant and thoughtless Greenlander was arrested, and he earnestly desired to know about the innocent sufferer. And the Moravian preachers ever afterwards went among the natives, carrying with them the wonderful tale of the cross, and with it they always found a way to the heart. How can we account for the surpassing interest which is always excited by the mention of the cross not only among the ignorant heathen but among the most enlightened Christians, who equally love to dwell on the thought of a crucified Savior? There must be some wonderful cause which could make an instrument of death, once viler than the gallows, the joy and honor of nations. Can we imagine any circumstances which could throw glory around the name of prison, pillory or gallows? The sufferings of noble men might, we should suppose, dignify these instruments of pain, but noble and innocent men have suffered most cruelly and unjustly from the prison, pillory and gallows, and yet nothing but disgrace is associated with these words. What then was it, which surrounded the cross with such glory?

There are many circumstances connected with Jesus' death, which show the causes of our interest in the cross.

In the first place, a *sinless*, a perfectly innocent being suffered that cruel death. This alone is enough to stir the sympathy of any one whose heart is not entirely hardened. The unjust sufferings of fallible, sinful men always move our sympathy. The tender heart is always touched by the thought of undeserved pain; can it help then being deeply stirred by the story of the sufferings of one, who though tempted as we are yet was free from all sin?

Another source of our interest in the cross of Jesus is to be found in the objects for which he died. Men have died in different times for their friends or their country, or for some cause in which they were deeply interested, and their sufferings have always drawn out the applauses of all feeling hearts. Hence martyr and patriot have become sacred names. But these sufferers have generally had some object of *immediate* interest to excite their feelings or reward their sufferings. Friends exposed to danger, or a country or cause in peril, have called on their affection or patriotism or philanthropy for the sacrifice of life, and the sacrifice has been willingly paid. No friends in danger or in suffering called on Jesus to die to save them, no country or cause in peril demanded of him the sacrifice of life. For what or whom then did he die? For all men, and hence it is that men feel such an interest in his death. Not for friends about him, not for his country, but for man he died, and therefore has man felt this sympathy in his sufferings. 'I wish to be saved,' says the poor Greenlander, as he listens with tender heart to the story of him who died for all men.

Another source of the power of the cross is to be found in the *voluntary* character of Jesus' sufferings. The cross was ever present to his prophetic spirit, he had it always before him, when at Jerusalem and when at the farthest parts of Galilee, and he always went straight towards it. 'He steadfastly set his face towards Jerusalem.' What wonder is it that as they were in the way going up to Jerusalem, the disciples were amazed as Jesus went before them. It must have been an awfully solemn sight to see him pressing on steadily to Jerusalem, knowing the things that must befal him there, but still going on in his purpose of voluntary sacrifice for mankind. It is not to be wondered at that the disciples were afraid, neither is it to be wondered at that nations and kindreds and tribes, as they have gone in imagination to Calvary, have felt an unearthly influence stealing over their souls, purifying and ennobling. Nor is it surprising that pilgrims have crowded to Palestine to walk over the land where once the Savior trod, and have been overcome with the burden of awful joy which pressed upon them in the Holy Land.

We who cannot visit in person the scene of our Lord's sufferings may be there in spirit, and we may ever have before our minds the cross all radiating with comfort to the mourner and hope to the desolate and broken-hearted.

H. H. J.

[From the Boston Quarterly Review.]

The poetic sentiment in its essence is not distinguishable from the religious sentiment. Either is that affection of the sensibility we are conscious of, when by inspiration, spontaneous revelations, we catch some glimpses of the truth, beauty, or goodness of God, that is, of God himself. Religion and Art are identical. Every work of Art is a sacrifice to God; and every sacrifice to God is a work of Art. Poetry, music, sculpture, painting—all, no less than what are usually termed religious rites and ceremonies, proceed from the same intuition of the true, the beautiful, the good, and are the homage the soul pays to the living God. All tend to proclaim the glory of God, and to develope and perfect the human soul. In the service of God's house, the soul seeks to utter the revelations made to it by the spirit of God; in every work of art, whatever its form, it seeks to do the same. Every genuine artist is a priest of the Most High God.

Poetry, as well as every other branch of art, then, is religious. Poetry is never an infidel. Its essence is a boundless faith, in the Infinite. As dies out of the soul this boundless faith, so sinks the soul's power to produce poetry or even to relish it. Poetry affirms; it does not deny. Whoso would deny God, must do it in prose; he cannot do it in song. Atheism cannot be set to music. Every poet, so far forth as he is a poet, is devout; and every truly devout man is more or less of a poet, and chants rather than speaks the prayers and praises he addresses to the Deity. Who ever uttered his devotional feelings in sober prose, or sung his unbelief? Voltaire was a poet, and some may allege, also, an infidel; but he is a devout believer whenever he sings, and his loftiest and truest poetry is found in those passages in which he approaches nearest the Christian faith, and utters the religious sentiment.

Poetry is also moral. Immorality has no power to wake the lyre and call forth its soul-subduing melodies. We have heard of the song of Moses and the Lamb; we have not heard of the song of the devil and his angels. There are no harps in hell. The poet cannot sing the false, the licentious, the low the mean, the harmful. His soul kindles only in view of the true, the beautiful, the good, the lofty, the ennobling, the grand, the sublime. His song enlarges, purifies, strengthens, and exalts. He may not always, indeed, be pure in heart or upright in conduct, but just so far as he leaves the path of virtue, does he lose his inspiration, and cease to be a poet. Those passages, we sometimes come across in the writings of what are termed licentious poets, which seem to have a vicious tendency to throw ridicule on the moral virtues, and which make good men weep and the chaste blush, are not poetry, any more than the Anteros of the Greeks was Eros, the true God of Love. They are wretched prose. Art is divine, and nothing that is not of God can inspire the artist. The moment he loses sight of the Godlike, his productions become mean and contemptible.

CHRISTIAN REGISTER.

BOSTON, JUNE 1, 1839.

AN UNEXPECTED MOVEMENT.

If a person, deeply penetrating into the tendencies of religious thought and feeling, had told us, not long since, that prominent individuals in the English Church were about to make an effort to recall and revive the ideas and sentiments of the midlde ages, and that this effort would prove, to some extent, successful, we should have thought some mental perversity had led him to most strange conclusions. But such is the fact. A decided move towards Catholicism has taken place, towards the maxims and pretensions that bound princes and people to the footstool of the Pope. Distinguished members of the university of Oxford have published a series of tracts defending and urging the highest and most authoritative notions and claims, ever set up in the Romish hierarchy. They have met with a fervid and deep response from not a few and various directions. They repudiate the terms Protestant and Protestantism. They are tender and respectful, excessively so, in relation to all papal matters. They appear to contemplate the Reformation with little complacency, and many misgivings. Luther has evidently fallen from the sphere of their sympathy and reverence. They are casting longing, lingering looks back to the times, when the mitre was superior to the sceptre, when the decrees of the Vatican turned nations pale, and the church stood forth, in all her might and majesty.

The most able periodicals, devoted to the interests of the church, decidedly favor the movement and lend their influence to accelerate its progress. All this in the 19th century! in an age when the principles of freedom are acknowledged and felt as they never were before; in which individual rights and responsibleness are fast gaining their just ascendency, in which all, that is arbitrary and oppressive; appears ready to fall! An attempt now made to bind the thoughts and bow the spirit of man by assumed and superstitious authority to charm the world, by unrolling to its view the dusty parchment of antiquity! It is strange if not pitiable! What are the causes? What has excited and nourished these tendencies? One of the reviewers thinks the writings of Scott, Southey, Coleridge and Wordsworth, have had considerable influence in this way. They have excited and cultivated a taste for the beauty and impressiveness of whatever things are venerable, for the shadowy, mystical and indefinite. The cloud-capt towers, the gorgeous palaces, the turreted castles, the splendid forms and solemn pomp that are seen in the perspective of their pages, have awakened a desire for the associated feelings, sentiments and ideas. The violent contests and controversies of the dissenters have influenced many, that sigh for the still waters of life. To hush these discordant noises, and to bring a divine tranquillity into God's temples, they would gladly see established, those principles, that stop every mouth, suppress every whisper of dissent. They are contemplative. They would sit undisturbed on the holy mountains, and call on majestic silence to muse His praise. Others are moved by less worthy motives. They fear the church is about to lose much of its temporal importance and authority. It is to be cut loose from the throne and the rude streams of the world are soon to pour over it. Its friends must therefore seek out new sources of power. The holy mother must assume a loftier attitude to insure the obedience and submissiveness of her children. She must place her foundations on a deeper and broader basis, that she may meet, successfully, the assaults of her foes. If the arm of flesh leaves her, that of the Almighty must come to her rescue. If the sword of the magistrate shall be withdrawn from her protection, that of the spirit must be sharpened and burnished. She will cast her anchors into the mysterious ocean of eternity, and bid the earth roll, nor fear, nor feel its idle whirl. Her friends seem to think she *must* have some authority apart from, and superior to the people, by which she can press and compel them into the narrow way. They do not seem to think she could stand, for a day, without such aid and defence. One writer confidently asks, if the protection and authority of government are to be taken from her, what can be done to sustain her? What! but to invest her with the spiritual armor, which she has so long ceased to employ. The idea seems not to have dawned on his mind, that the moral wants of the soul are of sufficient energy to sustain all needful religious institutions.

Another efficient cause of this movement, may be found in the character of the times. It is mechanical, utilitarian and material. It has nothing imaginative, immense and infinite, in its impressions and purposes, promises and enterprises. It is of the earth earthy. It does not satisfy a large class of minds. They have drunk of the gross waters, that pour through the fat soils of this lower world and yet thirst. They pant for the stream that flows fast and still by the oracles of God, that descends direct from the holy throne. It is not strange that persons sequestered within the groves and halls of an university, where flit and hover the forms, shadows and bright clouds of the past, should experience strongly, these repulsive tendencies. They breathe an atmosphere full of the stirring memories of illustrious dead.

They are surrounded, by the works, the monuments and triumphs of the departed. The bustling activity, the noisy conflicts, the ambitious strivings of the present, disgust them. They become more and more convinced the quietude of the ancient days and passive submission, are preferable to the turmoils and storms and sectarianism of these.

Minds of this cast of thought are pretty numerous through the community. They are dissatisfied with the grossly practical character of the times. They thirst for something more mysterious, imaginative and impressive; for something more commanding and lofty, in position and pretension, than they can find in prevailing systems. Some go to art and literature, fiction and poetry, and find a kind of rest unto their souls. Others look to religion for this satisfaction. The bread of life must come down from heaven. They will embrace those forms and views, which can most appease and gratify these indefinite sympathies and aspirations of the soul. To this cause is to be ascribed whatever success has attended the writings and preachers of Swedenborg.

Burke said long ago—the age of chivalry has gone, that of economists and calculators has succeeded. The glory of Europe is extinguished forever. Many have felt, if not said, the age of religious chivalry, loyalty and heroism has gone, and the glory of the church is extinguished forever. It is possible our pilgrim fathers went too far in disrobing the form of religion and simplifying her rites. Perhaps it would be well if our houses of worship were not quite so naked and our service quite so plain and intelligible.

God is infinite. The soul is his offspring. The universe with which it mingles is boundless. Religion is designed to meet and satisfy its want of something immeasurable, infinite. It is stamped all over with the inexplicable characters of infinity. Its forms, modes, and dress therefore should partake of the same character. They should make corresponding impressions. They should not be too confined and definite, literal and logical. They should appear to reach into eternity, and hold communion with him whom no mortal eye hath seen, whom no searching can find out. Herein is the power and permanency of the Catholic system.

ORDINATION AT BILLERICA.

Mr. Theodore H. Dorr, late of the Divinity School, having accepted the unanimous invitation of the Unitarian society in Billerica to become its Pastor, was ordained Sunday 28th inst. The services were of an exceedingly interesting and impressive character The sermon by Mr. Young, full of sound thought, and delivered with much earnestness was listened to with great attention. The other exercises were as follows; the charge by Mr. Loring of North Andover, Right hand of fellowship by Mr. Ripley of Boston; Ordaining prayer by Prof. Ware Jr.; Introductory Prayer by Mr. Miles of Lowell and Concluding Prayer by Mr. Lothrop of Boston.

Mr. Dorr enters upon his ministry under peculiarly favourable auspices. May the pray-

ers of his friends for his happiness and usefulness be followed with the Divine blessing.

H. H. J.

THE AMERICAN UNITARIAN ASSOCIATION.

The Association assembled at the time and place appointed.

The Secretary read a report containing many interesting statements and much valuable information. The affairs of the association are in a satisfactory condition—its efforts and expenditures greater than usual—its success encouraging. Several new societies have sprung up and are in a promising state. Demands for assistance and preachers are numerous and pressing. Thousands in various parts of the country are watching, anxiously, to behold upon their mountains the beautiful feet of those that bring glad tidings, that publish peace and love. They have heard long enough the harsh and severe tones of Calvinism—enough of total depravity and a justice that could be appeased only by the blood of innocence. They long for the gracious words of Jesus, for the mild voice of mercy, for a father in heaven. The western part of New York presents a fine field for the dissemination of the simple truth. In many places nothing is wanted but laborers, to secure a rich harvest. The Meeting was addressed by Mr Livermore of Keene N. H. He thought there was a wrong apprehension in the minds of many in regard to the importance of controversy. They seem to think there is no need of it—the time for it past. It may be so in this city and in this region. But it is not so in many places—not so in large portions of the country. Our views are yet grossly misunderstood and misrepresented. Controversy has yet a vast work to do for undefiled religion—much error, superstition and scepticism to vanquish—many severe conflicts to wage—many noble victories to win. It is not, we know, so pleasant, but it is necessary. We must impress the community, not only that we think our views as true and as good as others, but far more. This is our profound conviction and this we labor to diffuse. When a church descends from this position the day of its power has gone—its own right arm is broken. It is our firm persuasion that Christianity, as we hold it, is far more intelligible, beautiful, consistent, efficacious, sublime and satisfactory to the reason, conscience and heart of man, than the conceptions of it that prevail. Let us not rest till we have convinced all—every denomination, the north and the south, the east and the west, that this is our persuasion, in all sincerity—and also in all charity. Most of the good, in the world—its wise institutions, laws, maxims, its truth, beneficence, science, is the fruit of controversy—has been wrung, through conflict, from the bands of error, sin and wrong. Let us not distrust it as a divinely appointed and powerful instrument of mans improvement and progress.

Mr Muzzey of Cambridgeport then rose. He stated he had visited the West and preached in many places. He thinks there is much need of our preachers there—and that they would meet with much to encourage and reward their efforts and sacrifices.

Mr R. C. Waterston addressed the meeting. He asked why have not our views spread more rapidly? Then observed the rapid spread of an opinion is no evidence of its truth. The remark is just. Truth appealing to the deeper wants and principles of our nature, is not likely to progress so fast as erroneous notions, addressed to superficial fancies, quick passions and vulgar prejudices. How little did our Savior apparently accomplish? For years he preached from place to place, prayed, wept, wrought miracles. Twelve poor men followed him, hoping to become great in his kingdom, then forsook him and fled when he most needed their sympathy and support. Behold him on the cross. Jerusalem is full of his enemies. He is surrounded by a vast multitude that rejoice in his sufferings. The sun of righteousness is setting in blood. Where now that power that was to supersede all other power on earth? Fast ebbing away. Has he not labored in vain? No; He has struck a blow so deep into the root of the tree of evil that it has withered ever since. He has laid the foundations of a kingdom that shall never end. Moral leaven spreads its influence slowly but not the less surely. It is not in the least certain a cause makes most progress when it makes most stir and noise. The rain that fertilizes, does not fall in torrents. No good effort ever failed of success. It is leagued with omnipotence. Let us do good and doubt not the appropriate result will follow. Every thing truly good and great advances slowly. Gourds may grow up in a night, but only to fall before the rising sun.

The audience was then addressed by a gentleman whose name we did not learn. He spoke of our peculiar views. We were not aware that we held any peculiar views. We have not been striving to spread new or peculiar views, but to destroy old error, to drive from the divine form of truth the repulsive garments which past ages have bound around her—the fearful clouds with which ignorance and superstition have invested her. We are not endeavoring to establish particular doctrines—but to unloose and give free course to a few simple, glorious principles, principles for which Christ died, for which martyrs have suffered, and Luther so manfully struggled. We have no creed but the gospel of our Lord, no words but those the holy spirit has inspired, no confessions but those of sin, no councils but those of love, no authority but that of conscience and reason. We repeat we are not laboring to establish peculiar views—if so we should think our vocation a poor and a low one—but to make every man free in Christ, to restore to the soul, its rights, its dignity, its free communion with God, to the guidance of the light which he has kindled and feeds within it. We have no faith in peculiar views. They have never done any good—have never overcome a temptation, consoled a sorrow, or saved a soul. They are generally false and pernicious. The peculiar views of Calvin we do not believe have done any good, or can or will. There is no moral power in them. They have never led one man to repentance, strengthened one in trial; never made one honest, benevolent, humble, merciful; triumphant in death, glorious in heaven. Yes, we do not believe there is a single spirit in the universe, on earth or near the throne, redeemed and sanctified by Calvinism, or any other peculiar views. The simple truth has done all the good—the plain gospel in connexion with and enfeebled by peculiar views—and the more it is separated from all that is peculiar, the more powerful in the production of good it will become.

A friend has handed us the following account of the remarks of the two last gentlemen that addressed the association.

Rev. Mr. Adam of Calcutta, followed, and remarked that he agreed in the remarks, of the last speaker, and expressed the opinion, that in general it should be the aim of the preacher to dwell on all those great topics which are common to all denominations. He further ramarked, that he could not sympathise entirely with the speaker, who had represesented the Unitarians of this country as a persecuted sect. Not that he denied any of the facts upon which that opinion was based. They were all undoubtedly true. But when he contrasted the condition of this denomination as he had found it here, with what it was elsewhere, he could hardly realize it to be persecution. Standing as he did in the presence of such a large assembly; finding so many churches thronged on the Sabbath day with believers in this doctrine enjoying in peace the ordinances of religion; and contrasting this, with the condition of those who entertained their opinions in India and other places, when there was few or none to sympathise with them, but where they must maintain their opinions in the face of opposition and obloquy, he felt the difference was so material that he could but feebly respond to the sentiment alluded to.

But his principal object in rising was to correct a misrepresentation which has recently appeared in a publication from the press of this city, and written by one of its Clergymen (Rev. Mr. Malcom) in relation to the sect of Rammohun Roy, in which the character of that distinguished scholar and philanthropist had been placed in a light neither fair nor just. He then read an extract containing the charge, the refutation of which he had undertaken, as one who had stood in the relation of a dear friend to that distinguished individual. The charge in a few words was, that nothing had been done by Rammohun Roy 'for the elevation of the (female) sex;' and that among his followers there was no 'tendency to advance.' He alleged no intentional misrepresentation on the part of the writer; but relying, as he had done too much, on the statements of others whose position did not admit of an impartial judgement, he had been led to an act of injustice in the statement thus made.

Mr A. proceeded to say, that he should not expect the audience to receive his own testimony in opposition to that of the writer. But he would undertake to show from other passages in the same connexion, that the statement was substantially untrue. An extract was then read respecting the marriage of a daughter of one of Rammohan Roy's most intelligent followers, with a Kulen Brahmin at the dictation of her father, to elevate her above a family reproach, subjecting her to all the consequences connected with the impurities, idolatries and superstitions of her countrymen, by which the author would prove that nothing had been done for the elevation of her character. With this was contrasted another passage with regard to the same lady, stating the amount of her education and accomplishments, that she reads and writes English, and is remarkably intelligent, which were altogether unusual with the sex in India, and for which she was solely indebted to the teachings and influence of Rammohun Roy. To this was added the well known fact, that he deeply felt the degradation of the sex, that it was among the dearest objects of his heart, for which he labored, and for which he died, to effect the abolishment of that abominable rite, burning of the Suttees.

The other point, that Rammohun Roy's 'sect had no tendency to advance' was refuted with equal success. The author had intimated in the extract read, that no school had been established by Rammohun Roy. This was a mistake. Mr. A. himself had been a teacher of the school for some years; and the effect of it had been to inspire many of the natives with a strong thirst for intellectual improvement. In corroboration of this, he fortunately had brought with him a printed document, written by and signed by a number of this sect, dated Feb. 1838, which was an appeal to their countrymen to form an Institute by which means their elevation and advancement might be accomplished. The extracts read indicated much talent and a strong desire for improvement. He stated also that a newspaper, the Reformer, was published and edited by an intelligent native, having the same and other objects in view. Mr. A. remarked further that he was by no means an unqualified apologist for the sect of Rammohun Roy, but the statement of the author in question were an unjust reproach upon his character and in direct inconsistency with the facts in the case.

Rev. Mr Gannett of Boston succeeded, and apologizing for the lateness of the hour, felt that after the allusions to him in the report as their representative to the British and Foreign Unitarian Association, during his absence from home that he should be unjust to his duty if he did not speak of the condition of our brethren on the other side of the water, especially after having been by them so cordially greeted, hospitably entertained, and kindly dismissed.

He remarked in the outset, that he believed many errors prevailed amongst us in regard to the general characteristics and worth of the Unitarians of Great Britain. They were considered an obscure, ignorant, cold and feeble sect. This arose from a superficial observation of their character and condition by those who had been amongst them for a short period only. This was his own impression upon a first survey, but after repeated visits and observation, his mind had been entirely changed. He then proceeded to bring out with great vividness and power their peculiar condition in connexion with the Presbyterian Church on the one hand, and the Church establishment on the other. Statements were then made with regard to their numbers both as to churches and worshippers; their style of preaching in contrast with that of the Church, altogether in favor of the former, as to fervency and power; their talents and learning, as worthy of high commendation; their lives as pure and excellent; their manners, cold on the outer surface, but beneath this incrustation of ice, as having a stream which was warm, cordial and hearty. He spoke of their depression arising from the obstacles in the way of their progress and growth, but as having also assumed a new position by disconnecting themselves more from politics which he believed was favorable to their future advancement. He spoke also of their social meetings composed of both sexes, and amidst the flow of good feeling created by such occasions, mingling with them, addresses of a religious and moral character. He adverted to the condition of the Unitarians in Scotland, and especially of those in Ireland, where the position of our denomination was of a most encouraging character, supported by much talent and piety, with fine churches, and large congregations, reminding him more of home than any other place which he had visited abroad.

As we took no notes of this extended and fervent address it is impossible to convey any adequate idea of the interest it excited or the great amount of information conveyed to the audience.

MASSACHUSETTS CHARITABLE CONGREGATIONAL SOCIETY.

The annual meeting of this society took place on Monday last, when the following gentlemen were elected as the officers of the society for the ensuing year.

Hon. Peter C. Brooks, President.

Rev. T. M. Harris, Vice President.

Rev. Francis Parkman, Secretary.

Hon. James Savage, Treasurer.

Counsellors—Rev. Henry Ware, D.D., Hon. Josiah Quincy, P. C. Brooks, Jonathan Phillips, Leverett Saltonstall, S. A. Elliot, Rev. Dr Pierce.

From the report of the Treasurer, it appeared that the funds of this venerable society were in a flourishing condition; and it was voted that sixteen hundred dollars be appropriated for the ensuing year to the relief of destitute widows and families of deceased clergymen; and that two hundred dollars more be added to the annual collection of the Convention of Congregational Ministers.

MASSACHUSETTS BIBLE SOCIETY.

The annual meeting of this institution was holden on Monday; when it appeared from the Report of the Executive Committee that the whole number of Bibles and Testaments distributed during the past year was four thousand two hundred and seventeen, of which two thousand four hundred and sixty-five were Bibles. Of these, a few were in foreign languages, but the greater part in the common English version, and distributed among destitute individuals, public charities, as the Boston Farm School, the Female Asylum, Sunday Schools, in the national ships and among seamen.

In the course of the year five hundred dollars were appropriated as a donation to the American Bible Society in aid of foreign distribution.

The following officers were elected for the ensuing year.

Rev. John Pierce D. D. *President.*

Rev. Henry Ware D. D. *Vice President.*

Rev. Francis Parkman D. D. *Corresponding Secretary.*

Rev William Jenks D. D. *Recording Secretary.*

Henry Edwards Esq. *Treasurer.*

The *Executive Committee*, to whom application may be made for Bibles, are Rev. Francis Parkman, Rev. G. W. Blagden, Charles Tappan Esq.

INSTALLATION IN SYRACUSE.

The Installation of Rev. J. P. B. Storer, (late of Walpole, in this State) over the new Congregational Unitarian Society in Syracuse, will take place on the 20th of June. Sermon by Rev. Mr. Dewey of New Nork city.

The Franklin Evangelical Association will meet at Brattleboro' Vt., at the house of Rev. A. Brown, on Monday the 10th of June, at 5 o'clock, P. M.

MASSACHUSETTS TEMPERANCE SOCIETY.

On Sunday evening, at half past 7 o'clock at the Odeon, the Anniversary of this Society will take place. Address by Emery Washburn Esq., of Worcester.

INTELLIGENCE.

Western Railroad.—At a recent meeting in Albany, on the subject of a Railroad from Albany to West-Stockbridge, to meet the great Western Railroad, the vote stood for it 3255 against it 628. An Albany Correspondent of the Boston Atlas says.

Boston and Albany are henceforth *one*. Your cod fish shall flap their tails in our market, and our sturgeon noses shall bounce in yours. We will take your specie, cottons, oil, fish,—we will give you our flour, beef, pork and lumber.—We will go to Nahant, and you shall come to Saratoga and Lebanon.

Provincetown.—Cape Cod, says the editor of the Yarmouth Register, is the best ship harbor on the coast of New England. It is easy of access, contains a sufficient depth of water for the largest ships, and is safe, let the wind blow from what point of the compass in may. It affords every convenience for a watering station, pure fresh water being obtained in abundance from the wells sunk in the village of Provincetown.—A survey has been made with reference to fortification of the harbor.

The Register says, during the Revolutionary and late wars, the British held possession of the harbor; it was a safe resort for their ships, and gave them the command of the whole of Massachusetts Bay. From their top-gallant-masts they could observe every vessel that came out of Boston, send out their tenders, waylay and capture them. Provincetown is the key to New England in the time of war, and its fortification is of more importance than Boston. If the enemy's ships were excluded from Cape Cod harbor, they would have to resort to distant ports to water and refit.—Large ships could not remain long on our coast, and the smaller craft of the enemy could be driven from Massachusetts Bay, and the navigation of its waters rendered safe from capture.

The Athenæum.—The exhibition at the Athenæum gallery was opened to the public on Monday. A private exhibition was given on Friday last, and we are assured by gentlemen of taste who were present, that the collection this year is far superior to any previous one. Indeed it is pronounced by some to be the best exhibition of paintings ever given in the United States.—Atlas.

Rev. Jonathan Homer.—This gentleman, as we learn from the Evening Gazette of Saturday, is about to close his labors as the pastor of the East parish in Newton. A few weeks since, he reached the eightieth anniversary of his birth, and, on that occasion, delivered an appropriate sermon, reviewing the events since his settlement over the parish, which was fifty-seven years ago. From the same source we learn, that Dr. Homer intends to devote the remainder of his life entirely to the finishing of a work on which many years of attention and study have already been bestowed—a revisal of the common translation of the Bible.

About one-fourth, or eleven miles, of the great aqueduct to supply the city of New York with water from the Croton river, is completed at a cost of 2,326,976 dollars.

American Academy.—At the annual meeting of the American Academy of Arts and sciences on Tuesday.

Hon. John Pickering was chosen President, Jacob Bigelow, M. D. Vice President, Professor Benjamin Pierce of Harvard University, Recording Secretary, Charles Folsom, Esq. Corresponding Secretary, Joseph Tilden, Esq. Treasurer, and Enoch Hale, M. D. Librarian. Dr. Jackson, President, President Quincy, Vice President, and Mr. Treadwell, Recording Secretary, declined being candidates for re-election.

The Rumford gold and silver Medals were awarded to Dr. Robert Hare of Philadelphia, for his discovery of the compound blow pipe.

From Sumatra.—The ship Arbella, Capt. Rogers, arrived at this port yesterday morning, left at Singapore, U. S. ship Columbia, Com. Reed, arrived day before, and saw the U. S. ship John Adams, standing into Singapore Roads, both from Sumatra.

Com. Reed received information of the capture of the Eclipse, of Salem, at Columbo, and immediately repaired to the west coast. On his arrival, after endeavoring (unsuccessfully) to negotiate for the delivery of the Mandarines, and restitution of the stolen property, Qualla Battoo was bombarded two hours on the 23d December—one fort destroyed, and the other considerably injured. On the 1st January, Muckie was burnt by the Columbia and John Adams.—After cannonading the place, 400 men were landed from the ships, and the town and forts destroyed, with a considerable quantity of pepper—neither ship sustained any loss—The Malays all retreated into the jungle. No part of the property captured in the Eclipse was recovered.

From Texas.—By a vessel at New Orleans, which sailed from Galveston on the 17th, we have Galveston papers to that date inclusive.

Admiral Baudin arrived at Galveston, on the 14th: he was received by the mayor and aldermen, and escorted to the residence of Gen. Baker; from thence to Mr. Newel, the American Consul, where he partook of refreshments, and addressed the company on being toasted. He left Galveston on the 15th for Havana, by the Steam frigate Zavala, which carried the admiral to the Nereid. The Galveston Gazette gives quite an animated account of the ceremonies exchanged between the two vessels, the feasting, cheering, &c. The following description of M. Baudin, is from that paper:—

'The admiral speaks very good English, and in his manners and appearance is quite prepossessing. He appears to be forty-five or fifty years of age, is rather above the common size,—has a fine blue eye, and seems rather like one of the old American statesmen, than a French naval hero. His right arm was shot away by the English at the battle of Trafalgar. His officers are intelligent and good looking men, and several of them speak English.'

Col. L. Cooke of Brazoria county, has been appointed Secretary of the Navy of Texas.

From Mexico.—The schooner *Veracrusana* arrived at New-Orleans from Tampico, whence she sailed on the 9th. She brings but little information of interest We learn that the federalists were falling back upon Tuxpan. Bustamente at the head of his army was in the vicinity of Tampico which place he was expected to enter without resistance.

From England.—English papers to May first have been received. The Boston Courier gives, from the London Globe, the following.

In the House of Lords on the evening of April 30, there was a debate, touching an ordinance promulgated in Malta for the regulation of the press in that island. Lord Brougham moved that an address be presented to the Queen praying her to disallow the ordinance for the purpose of having it re considered. He afterwards consented to withdraw the motion.

In the House of Commons, the attendance was unusually numerous, on account of a ballot for a committee to try the Carlow petition. The result of the ballot was exceedingly unsatisfactory to the Tories.

The British and Foreign Bible Society held its annual meeting, May 1, after the chairman, Lord Bixby, had addressed the numerous meeting, congratulating them upon the prosperous and advancing condition of the Society, the Secretary read the report, which was of great length. It appeared that the receipts for the year have been £105,251, the expenditure £106,509, and the Society are under engagements at home and abroad to the amount of £70,000 more. The receipts derived from the sale of the Scriptures only have been £47,731. In consequence of the reduction of the duty on paper the books of the society are now sold at a reduced price, and the committee recommend that all the books which were on hand previously to the reduction, should be sold at the same rate as those printed since. Among the legacies left to the society during the past year is one from George Hammond, Esq of £10,000, besides a portion of his residuary property. This gentleman, it appears, also gave anonymously to the funds of the society, during his lifetime, two sums of £1,000 each. Great exertions have been made abroad during the year, and copies of the Scriptures have been poured into the Roman Catholic countries with a most liberal hand. The report was unanimously adopted.

Letters from Vienna of the 15th, announce that the loan concluded between the government and the house of Rothschild, Sons, Geymillen, and Arnstein and Eskeler, had received the Imperial sanction. The amount is thirty millions of florins, in 120,000 bonds of 250 florins each, subdivided into five coupons of 50 florins. The number of the series is 6,000 each, of 20 bonds at 250 florins. The drawings are to take place in the following order:—In the first six years, viz. From the 1st of June, 1840, to the 1st December, 1845, there will be 12 of them, each six months; six in the following years, from the 1st December, 1846, to the 1st December, 1851—that is to say, one every year: and 18 drawings within the course of the ensuing 25 years, from the 1st of June, 1854, to the 1st December, 1878; in this last period there will only be a drawing every 18 months. There will be 36 drawings: in the first place, the series, and three months afterwards the numbers, and three months after that the payment will take place. The prizes will vary from 500 florins to 250,000 florins. The chief prize of the last drawing, in 1878, will be 300,000 florins.

EGYPT.—We have received the following from a correspondent at Cairo, dated the 25th ult:—The Pasha of Egypt has declared to Colonel Campbell his intention of abolishing slavery immediately in all the countries subject to his authority.

This declaration has given universal satisfaction to the Europeans in this city. The Pasha speaks with great exultation of the moral and political effects of his visit to Nubia and Abyssinia. He has left 700 workmen and miners to work his gold mines on the White Nile, which he expects will prove highly profitable.

EAST INDIES.—Mr. Waghorn's portion of the overland mails from India reached London April 18th. The dates are Calcutta, February 12; Madras, February 19; and Bombay, February 25.

MARRIAGES.

In Lexington by Rev. Mr. Cutler of Gardner Mr. Theophilus P. Wood of Gardner to Miss Eliza A. Cutler of Lexington.

In Syracuse, N. Y. by the Rev. Mr. Storer, Mr. George Goodrich to Miss Hannah Wooley.

DEATHS.

In this city, Mrs Sarah T. Cushing, aged 72; Mrs Sarah Augusta, wife of Mr Joshua Preston, aged 57; Hon John Heard, 63, late Judge of Probate for this country

In Medford, May 23, Hezekiah, youngest child of Henry Withington, 5 months.

In Milton, May 25, suddenly, Jazaniah S. Ford, 39.

In Lexington, Mrs Ruth, relict of the late Wm Tidd, aged 97.

LIFE OF HAYDEN AND MOZART.—The Life of Hayden, in a series of Letters written at Vienna, followed by the Life of Mozart, with observations on Metastasio and on the present state of Music in France and Italy: translated from the French of L. A. C. Bombert, with notes by Wm Gardiner, author of the 'Music of nature.'

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VALUABLE FRENCH BOOKS.—This day received from Havre:—

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Renouard, Traite des Dooits D'Auteurs, 8vo.

Chaubard et St Vincent—Flore du Peloponnese et Cyclades—folio.

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POETRY.

FOR THE REGSITER AND OBSERVER.

TO A LOST MOHTER.

At last oh! my mother, thou sleepest;
At last, thy poor heart is still,—
No longer, dear mother, thou keepest
A watch in this world of ill.

Though I feel of all hope forsaken,
When thou art no longer near,—
Yet I bless my God, who has taken
Thee hence—and I shed no tear.

A thousand would call the spot dreary,
Where thou takest thy last repose;
But a rude couch is sweet to the weary,
And the frame that suffering knows.

I never rejoiced more sincerely
Than at thy funeral hour,
Assured that the one, I loved dearly,
Was beyond affliction's power!

X.

For the Register and Observer.

ON THE DEATH OF A FRIEND AT THE SOUTH.

O why should we mourn for those who are gone
To the haven of sacred rest—
Although 'tis the bourne whence none e'er return,
'Tis the home of the good and blest.

Far, far from the strife and trials of life,
Where troubles forever shall cease,
No more will he know of sorrow and woe,
For now he is resting in peace.

He sought for a time a sunnier clime,
Where to restore his wasted form,
But the genial spring no balm gave him,
For death soon marked him his own.

As the summer's gale breathes soft thro' the vale,
His chastened spirit gently fled;
'Twas more like a deep and beautiful sleep,
Than the last repose of the dead.

And when we have past thro' life's scenes at last,
And here on earth no more shall be,
Then 'twill surely be sweet with him to meet,
And dwell throughout eternity.

C.

FOR THE REGISTER AND OBSERVER.

TEARS THERE ARE.

Tears there are, whose hearty gush
Breaks, like a torrent from its bed,
Down sternest cheeks they're seem to rush;—
For wounded *pride*, *such tears* are shed.

Tears there are, uncalled they flow,
'Tis vain the rising tide to quell,
The seal of friendship's ardent glow,
Sad *parting tears*, that say—farewell.

Tears there are, like sparkling dew,
Their charm is like a hidden spell,
Waking emotions, deep and true,
They're love's own tears, O prize them well.

Tears there are, that sweetly gleam
Athwart our path, like sunshine fair;
Sweet tears of joy, so pure, they seem
The stamp of heaven's own seal to wear.

Tears there are, wept for the dead;
Down pallid cheeks they're seen to fall,
Such tears as sorrow's self might shed
When bending o'er Hope's funeral pall.

Tears there are, whose gentle flow
Comes from the heart's pure fountain deep,
For human guilt, and human woe;
Such tears on earth did Jesus weep.

Tears there are, that God will own,
To penitence and sorrow given,
Though wept in silence and alone
Angels their *record* keep in Heaven.

W.

(From the Knickerbocker.)

GOD IN NATURE.

Come, climb along with me this mountain top,
Thou unbeliever in Eternal Good,
And look upon the wide outstreaching scene,
That from the summit meets the eager sight!
Far as the eye may reach, a varied map
Of earth and water, upland, mead, and vale,
Of flowery fields, and forests waving wild;
Acres, which bless the thrifty farmer's toil,
And barren peaks, where not a leaflet grows;
This varied scene in solemn beauty lies,
On which each heart, with just conceptions fraught,
In admiration muses, and is mute.

What say'st thou, unbeliever, dark in soul!
Did chance accomplish all? Does chance maintain
The graceful harmony in constant round?
Come, thou most learned of unbelieving men,
Whose deep philosophy has mastered art,
Will all thy skill make such a simple flower
As this frail blue-bell, that amid the crags
Looks up in beauty, smiling to the sun!
Thou canst not! Then, perhaps thou canst unmake.
Here is an atom, which thy art declares
To be the smallest part of matter known,
(Atoms on atoms piled, compose the world;)
Take this, and o'er it exercise thy power;
Destroy, annihilate! Thou look'st abashed!
Thy boasted skill is vain! Now, answer me;
If the mean dust be of immortal mould,
Why, what art thou, who to the soul denies
Its immortality? Blaspheming man!
Go hide thy pigmy head! In sackcloth weep,
And pray thy soul may be by grace illumed!

J. L.

(From the London Quarterly Review.)

THE DEW DROP AND THE STREAM.*

The brakes with golden flowers were crowned,
And melody was heard around,
When near a stream, a dew drop shed
Its lustre on a violet's head,
While trembling to the breeze, it hung,
The streamlet as it rolled along,
The beauty of the morn confessed,
And thus the sparkling pearl addressed:

'Sure, little drop, rejoice we may,
For all is beautiful and gay;
Creation wears her emerald dress,
And smiles in all her loveliness;
And with delight and pride I see
That little flower bedewed by thee;
Thy lustre with a gem might vie,
While trembling in its purple eye.'

'You may rejoice, indeed 'tis true,'
Replied the radiant drop of dew,
'You will, no doubt, as on you move
To flocks and herds a blessing prove;
But when the sun ascends on high,
Its beam will draw me to the sky;
And I must own my humble power,
I've but refreshed a humble flower.'

'Hold,' cries the stream, 'nor thus repine,
For well 'tis known a power divine,
Subservient to his will supreme,
Has made the dew drop and the stream,
Though small thou art, (I that allow,)
No mark of heaven's contempt art thou;
Thou hast refreshed an humble flower,
And done according to thy power.'

All things that are, both great and small,
One glorious Author formed them all,
This thought may all repinings quell,
What serves his purpose, serves him well.

*The above beautiful lines are the production of Mary Collings, a servant girl from Devonshire, England.

MISCELLANEOUS.

[From the Buffalo Com. Advertiser.]

SAD REVERSE OF FORTUNE.

An aged gentleman named Hezekiah Mosby, who owned a large plantation with slaves, &c. near Richmond, Va., some three years ago, became anxious to emancipate his slaves, and expended much money in educating and fitting them for their contemplated freedom. Some time in 1836, he sold his plantation, and was offered some $20,000 for his negroes—but he preferred giving them their liberty. He furnished them with money to bear their expenses to this state, and personally accompanied a part of them, for the purpose of seeing them well and comfortably established. He succeeded in procuring situations on farms for all the males but one—providing them with provisions, implements of husbandry, and means necessary to cultivate their farms. He likewise devoted much time in visiting and advising them in their pursuits.—They had been devoted to him, and he was much attached to them.

The remaining male, named Charles, with a family consisting of his mother, a sister, and four children, were brought by Mr. Mosby into this neighborhood, and finally settled upon a farm on Grand Island, leased of a free colored man residing in this city, who had formerly lived on an adjoining plantation in Virginia. Mr. Mosby intended remaining with them a short time, as the man Charles was not very capable of conducting affairs, and he wished to aid him by advice, &c.

In the fall of 1837, Mr. Mosby and 'Charles' had occasion to cross over to this side of the river, to obtain provisions, leaving none at home but the children, the two females being absent at the time. 'Charles' proceeded to this city; while Mr. Mosby, in consequence of a high wind which rendered crossing the river somewhat dangerous, remained all night on this side, at the house of a man named Ephriam Knight who did not come home till past 12 o'clock. During that night, some person went to the house upon the Island occupied by 'Charles,' and stole Mr. Mosby's trunk, containing $2,000 in dollar pieces, which was all that remained of his former wealth.

Thus stripped in a moment, of the means he had reserved to carry him comfortably through the few remaining days of his earthly pilgrimage, this philanthropic but unfortunate man, was thrown in his feeble old age upon the hard necessity of obtaining his support by the labor of his hands. To add to the burthen, the only female of the family able to assist much in their household, was taking sick and died, leaving her aged mother and the helpless children dependent on the precarious support which might be gleaned by the labors of the old gentleman, and his former slave Charles.

As if their deplorable condition was not already sufficiently pitiable, the colored man in the city from whom the farm on which they lived was leased, came to the house while all the family except the children were absent at work, on this side of the Island, eight miles from home, and on the heartless pretext that 'the house was his,' turned the children out doors, and fastened up the entrance! leaving them exposed, in the bittter and inclement month of November, 1837, without a shelter for their heads! They, however, remained about the house and put up two boards against the building, which served as a partial protection from the weather, while some refuse vines gathered from the garden, thrown upon the frozen earth, was all they had to sleep upon. In this situation, these poor children actually remained more than a week, with nothing to eat except a few beans and vegetable, which had been left on the ground in the garden, and which they ate uncooked!

On the return of the adult portion of the family, they could only procure a log hut, nearly roofless, and otherwise uncomfortable, upon the Island. In that condition, without bed to lie upon, have this old gentleman and his former slaves since remained, and he has been himself compelled to make splint brooms to obtain the food necessary to avoid starvation! Suspicion having lately fallen upon Knight, the man at whose house Mr. Mosby staid on the night of the robbery, he was last week arrested, and after a protracted examination of five days before T. W. Woolson, Esq. magistrate at Tonawanda, was committed to the jail in this city, charged with the crime. The facts against him appear to be—that he has within some twelve months past, paid out nearly $300, to various persons, in dollars pieces, for the purchase of stock, &c.—Some sixty of these pieces, paid to one man, had clay adhering to their surfaces, as if they had been buried and then dug up. From these and other circumstances, enough was established to authorize his commitment. It is surmised that he has purchased a farm in Chautauque county, with part of the money stolen; so that some portion at least of the money may be restored.

The above detail is from the minutes taken of the old gentleman's testimony, on the examination. By a singular coincidence, a gentleman from Va. on his way to the Falls, stopped at the tavern in which the examination was going on, and recognised Mr. Mosby even in his forlorn condition and tattered habiliments as one of his old neighbors in Virginia, corroborating fully the statement of Mr. M. as to his former wealth and respectability. A subscription was at once started, and enough raised to purchase a suit of clothes for the truly unfortunate sufferer.

Mr. Mosby was a soldier in our Revolution, and fought at Guildhall Court-House, and at Yorktown, under Washington. He once had a wife and children but death has swept them away, and left him alone, in the dreariness of a destitute old age, with only the pittance of a pension of $50 to minister to his wants. He is now 82 years old, but very intelligent, and retains his mental faculties in full vigor.

[From Colman's second Agricultural Report.]

SHAKERS' ESTABLISHMENT.

In a survey of the Agriculture of Berkshire, it would be inexcusable to pass over these establishments.

1. The family at Tyringham consists ordinarily of one hundred members. The farm is understood to contain more than one thousand acres, principally situated on the side of a hill, and running down into the valley, where it is crossed by the small stream called Hop brook, which empties into the Housatonic river at South Lee. The view from this eminence, at the prospect extends towards the northwest, embracing the village of Lenox, 'set upon a hill,' with the whole intervening valley of a diversified aspect and luxuriant soil, the little manufacturing bee-hive of South Lee, and the many rich summits every where scattered in the background of the picture, their tops and sides fringed with the chesnut and the rock maple, and the noble pile of Saddle Mountain lying in the distant perspective like a contemplative giant in his repose, is among the most beautiful of those enchanting views, which are constantly opening upon the traveller, in this picturesque region.

The principal object of their farming at Tyringham, is the raising of stock; neat cattle especially. The diary is well managed. Their lands are well cultivated; and they have a garden of four or five acres, devoted to the raising of garden seeds and medicinal herbs, under skilful and successful cultivation. Their annual sales have sometimes amounted to $3,100; and they allow to their agents twenty-five per cent. commission on sales, and take back what is unsold. They produce some wheat, corn, and oats; and they are now effecting with great labor and admirable skill the redemption of extensive alluvial meadows on Hop brook, by draining, rooting out the stumps, and cultivating the soil, which will bring these lands under a course of most productive improvement.

Of the religion of this peculiar people, it is not for me in this place to speak. A religion which holds the severest restraint over appetites and passions, ever liable by their excesses to lead men astray, which encourages industry, frugality, mutual love and kindness, and that which is certainly not the lowest in the scale of virtues, the most exemplary neatness and order in every thing, is so far entitled to respect and commendation. Under whatever aspect we view it, we have at least occasion to congratulate ourselves, that we live under a government tolerant of every honest difference of worship and opinion; and to remember that the same principle, which secures freedom to ourselves, should guarantee to others a like boon.

2. The establishment of the brethren at Pittsfield and Hancock, consists of about seven hundred acres, lying together; and is possessed by three large families, containing upwards of three hundred individuals. They are united for all the general purposes of their society; but in their financial concerns are as families separate from each other. The land is not of the best description, being low, cold and wet; and their attention is mainly directed to the cultivation of grass and garden seeds, and the keeping of cows and sheep. Their first purpose is for their own supply. They raise the best they can, and eat the best they raise; and though, from their temperate and careful habits, their thrift is remarkable, yet the accumulation of property is not a principal object with them. They have various mechanical contrivances by which their labor is abridged or lightened. They have made the best use of the water power which their place furnishes, and husband it with care and economy. They have an extensive saw-mill carried by water, and all their fuel is cut in the same way. A simple arrangement which it may appear trifling to mention, impressed me by its shrewdness and good judgment. Ordinarily, fire wood is piled horizontally, and when exposed to the weather becomes water soaked and mouldy. Their billets of wood being sawed were stacked up in convenient piles, the sticks being placed upright on the end, so that any water which fell upon the pile was immediately drained off. After being sawed they were neatly put under cover.

I have already referred to their magnificent barn, built of stone in a circular form, three stories in height, ninety-six feet in diameter, and capable as well as may be calculated, of containing from three to four hundred tons of hay. The carts enter in the second story; the floor or drive-way is continued round by the wall for the whole of the circle, so that the cart passes round the entire distance, and when the hay is discharged, goes out at the same door at which it entered. All the hay is deposited in the centre. Several loaded wagons may stand in the floor, and be sheltered and unloaded at the same time.

The roof is a beautiful and curious specimen of carpentry; and appears to be most securely supported. In the centre of the floor, there rises to the apex of the roof a single column as large as an admiral's mast, around which a hollow frame of slate is fixed, and which serves as a ventilator or chimney to discharge the steam of the hay. It is open at the top, and protected by a small cupola against the rain. At the same time the hay is raised from the ground, about a foot by an open floor of slate, so that there is, while the hay is new, a constant circulation of air up this chimney; and one of the friends informed me, that the steam passing from the hay in this mode was oftentimes so dense, that to use his own expression, 'you could wash your hands in it.' The arrangements for the cattle are in the lower story, where every animal has its place and number, and every cow is designated by a label on the post as in milk or otherwise. In this circular form, there is of course a considerable loss of room; yet the method of feeding is easy; the place is kept clean; the whole arrangements are convenient; and the kindly treated animals standing around the hay, have at least the pleasure of seeing the good things in store for them. These friends have singular advantages, in the amount of labor which they are able at any time to command and apply to any object which they have in view; and their establishment presents a beautiful illustration of the advantages of well directed industry, neatness and order. The great rule of domestic economy, 'a place for every thing, and every thing in its place,' is nowhere more strikingly exemplified, and though they make no pretensions to the fine arts, and have little of what is called taste, yet all their arrangements, and the products of their labor, exhibit the proofs of thoroughness, permanency, utility, and substantial comfort.

Their dairy is exquisitely neat in every part of it. Their piggery is the exclusive concern of a single individual, and illustrates the utility in a large concern of a division of labor and individual responsibility. They have attempted an improvement of their neat stock, by the introduction of some of the improved breeds, and the young stock which they were raising from this cross, promised extremely well, though no opportunity had been had to test its qualities for milk. Their land is considered in a great measure unfavorable to the production of grain: and a large portron of their bread stuff is purchased. * * They keep a large flock of sheep, and make their own cloth.

The following account of L. E. L. is from the last 'Corsair.'

It would be difficult to convey to those conversant alone with American society, a correct idea of the unhappy painfulness of Miss Landon's position in England. We cannot easily understand where begins that indefinable tinge of vulgarity, visible only to those who breathe the subtle air of exclusiveness in that aristocratic land, but impalpable as it is, the unforgiven sin of society. Miss Landon was brilliant, conversant to a singular degree with all the minute usages of continental and London society—probably would *describe* the fine shades of good manners and nice elegance, better than any living writer; but there was no denying it, she was felt by the classes she most aimed to please, to be *vulgar*. It was not her birth—that was highly respectable. It was not her voice, her figure—they were eminently those of a lady. She was graceful and self-confident. Her genius was admired in all circles. Her books quoted and made the medium of love by the very aristocrats who 'turned down the thumb,' upon her pretentions. 'What a sweet poetess! What a vulgar girl!' was said in the same breath, whenever she put her foot on the threshold of rank. And this, it may be said *now* was the 'ashes at the core,' of all the fruit offered by youth and genius to her lips. She felt that she was born for the upper air, but her wings were wanting. She was over-elegant, over-ambitious in her taste for society. She would have given all the concentrated fame of the poetesses of English literature, to have queened it at Almack's through one forgotten ball. With men, difficulties like hers are overcome sometimes, for they have *women for friends*. We cannot return to the gentler sex the devotion they give, never to each other, but for nothing, to us. The adamant gate of society is kept by the beautiful and the unforgiving. There is no mercy for woman in fashionable women. They are lenient angels to men, unpitying seraphs sitting in judgment on each other. We are speaking of a society polished to the hardness of steel. Let not our fair countrywomen take these comments to themselves. Miss Landon had another disadvantage, which, had she been an American, (we are proud to write the line) would have been her inviolable shield. She was comparatively unprotected and poor. Uncompromising in her frankness, and often, probably, shrinking sensitively from contact with the low *litterateurs* of London, who thought that a puffing paragraph entitled them to her eternal gratitude, she made enemies among the grovelling serpents of the Sunday press, and for years and years was the theme of the most unmanly and cowardly slander. One line of such abuse as was poured on her, column after column, till the public believed from constant reiteration it was *founded* on truth, would, in our country, have been visited by a public indignation which would have banished the writer from the sight of men.—We record, however, with shame, that the hissing of these infernal serpents of calumny did find one echo even here! We know nothing of the circumstances of Miss Landon's marriage. She, of course, was capable of a love not often equalled in intensity and devotion. It must have been a love of all her soul that could win her from the bright sphere of intellect in which she shone; or, maddened, desperate at last, with the unpitying coldness of those she was born to live among, she seized the proffered opportunity, and obeyed the violent yearning of her heart to flee to the ends of the earth, so she was but *away*! Who cannot understand this!

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